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## Summary of Ethnological Objects in the National Museum of Natural History Associated with the Passamaquoddy Culture

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**SUMMARY OF ETHNOLOGICAL OBJECTS**  
**IN THE**  
**NATIONAL MUSEUM OF NATURAL HISTORY**  
**ASSOCIATED WITH THE PASSAMAQUODDY CULTURE**

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Repatriation Office MRC-138  
National Museum of Natural History  
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Washington, D.C. 20560

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## **SECTION I                      INTRODUCTION**

This report is a summary of ethnological objects held by the National Museum of Natural History, Smithsonian Institution, that are associated with the Passamaquoddy cultural group. **There are 31 catalog items in our collection that are identified as Passamaquoddy in origin according to Museum records.**

The purpose of this summary is to provide the Passamaquoddy governmental and traditional leadership with basic information on the number and type of ethnographic objects identified as Passamaquoddy in the National Museum of Natural History (NMNH)'s collections. The report was prepared in accordance with the National Museum of the American Indian Act (NMAIA), as amended, and the general guidelines of the Native American Graves Protection and Repatriation Act (NAGPRA). In compiling this report, we have included **all ethnological objects** in our collections that are identified as Passamaquoddy. We have not attempted to identify which, if any, of these objects may be considered as funerary objects, sacred objects, or objects of cultural patrimony under NAGPRA procedures.

This ethnographic summary will enable members of the Passamaquoddy tribe to begin their review of the NMNH's collections and identify those objects that may be of concern to them. As a next step, the tribe should indicate to the Museum any objects its representatives feel qualify for repatriation and make a request to begin consultations or to repatriate specific objects. The Museum will then work cooperatively with the tribe to assemble detailed information about these objects and to discuss their proper disposition, in accordance with the provisions of the law. The consultation process is open-ended and may involve collaborative research to verify and cross-reference Museum records, associated information, and the items themselves; discussions about arrangements for returns; concerns for the future care of objects that may remain in the Museum; and any other pertinent issues.

The names for culture groups used by the Museum are broad classifications that in some cases encompass large geographical areas and many tribal communities. This report includes all objects that are identified as Passamaquoddy in Museum records. The determination of the more specific cultural affiliation of these objects will require the participation of all appropriate tribal groups. The Museum will fulfill its mandated responsibilities to properly notify and consult with all tribal groups that may be potentially affiliated with the objects in these collections.

This report is divided into four sections. Following this **Introduction**, **Section II** (Inventory Listing) provides a summary list of objects identified with the Passamaquoddy culture group; the objects are listed in alphabetical order. **Section III** (Accession Listing and Summaries) provides historical information on the collections with which the objects are associated. This section appears in two parts; both are organized chronologically by accession number beginning with the earliest collection. The first part of Section III is a list associating specific objects with their accession. The second part provides brief profiles of each accession based on the accession records. **Section IV** (Glossary) explains various terms used in this report.

Ethnographic summary reports are developed from two types of Museum records: the original accession documents and the Museum's computerized collections data base. Sometimes other records,

such as catalog ledger books and catalog cards, are consulted. The Smithsonian began acquiring archeological and ethnological items shortly after its founding in 1846, and the Museum's record-keeping systems date from the 1860s. Accession documents may include correspondence with donors and collectors, bills of landing, invoices, internal memoranda regarding acquisition, and original catalogs from donors and collectors used in museum cataloging. Hand-written ledger books were the first catalogs of objects held in the Museum. These were replaced by catalog cards, and these cards were replaced in turn by a new, type-written set in the 1930s. More recently, the Museum has changed to a computer-based catalog system (INQUIRE).

Using this information, we developed the object lists and a concise summary or historical profile of each associated accession (a collection of objects that was received by the Museum from one donor at one time). The accession summary describes the scope of the particular collection, the kinds of objects included, references to geographic locations, means and period of acquisition, background and expertise of collectors and donors, and provenience (culture of origin and collection site), where these can be easily determined. This information is provided to assist the tribe in evaluating the list of objects, and it conforms to the general guidelines identified in NAGPRA.

Please note that the cultural identifications of the objects in this report are derived from NMNH records that have **not** been systematically evaluated for accuracy and reliability. While in some cases the Museum's cultural identifications can be considered dependable, there are other instances in which the cultural designations are uncertain and additional research will be required to accurately identify the affiliated cultural group. While research has been conducted on numerous objects, for many others the provenience information lacks detail or its source is unknown. Also, errors have entered the Museum's data base as catalog records were updated and transposed. Because there are data gaps, uncertainties, and inaccuracies in some of the Museum's records, the cultural identifications of the objects in this report should be considered preliminary and provisional pending further, object-level research. Repatriation and curatorial staff will be available to research information in Museum records and other sources, and will collaborate with tribes in this activity, for requested items.

We invite tribal members to examine objects of interest to the Passamaquoddy tribe, as well as the associated collections records and any other archival or documentary information at the Museum, such as that in the National Anthropological Archives. We also hope that tribal members will be willing to provide more information about these objects based on their own research and knowledge. We will be available to advise and assist in this research process during consultations.

## **SECTION II            INVENTORY   LISTING   OF   THE   PASSAMAQUODDY COLLECTIONS**

This section of the report provides a complete list of the catalog entries associated with the Passamaquoddy culture in the possession of the Museum. **There are 31 catalog items identified as Passamaquoddy in the National Museum of Natural History collection.** As the preparation of ethnographic summaries for other cultural groups continues, it is possible that additional Passamaquoddy material will be found. If so, it will be reported to the tribe at that time.

The following listing is an inventory of Passamaquoddy ethnographic objects at the NMNH organized in alphabetical order by index term. Index terms are brief expressions used to identify objects by general type or category. They are a reference tool only and they may or may not accurately describe the actual object. For better and specific identification, the more descriptive object name field is also listed. Many of the object names were assigned in the past and some may be incorrect, archaic, or inappropriate by today's standards.

Accession numbers, catalog numbers, cultural identifications and the location where the object was collected are also provided if they are known. Each object acquired by the Museum is given a unique identifying number, or catalog number, at the time it is entered into the Museum's collection and by which it can be tracked in the records. Within the Department of Anthropology, the collections are separated into three divisions: human remains, archeology, and ethnology. Ethnological objects have the letter "E" as part of their catalog number (i.e., E00659). Thus, the catalog numbers for each object given below are preceded by the letter "E."

The Museum's record-keeping system does not always provide an accurate count of objects associated with a particular catalog number. A catalog number may sometimes refer to more than one object, or a single object may have more than one record in the computer if parts of it are stored separately. For these reasons, the true number of objects may differ slightly from the number of catalog items in this inventory listing, which is derived from the computerized INQUIRE data base.

## PASSAMAQUODDY ETHNOLOGY LISTING

1/7/97

ACCESSION #	CATALOG #	INDEX TERM	OBJECT NAME	CULTURE A	LOCATION A
00002919	E011432	ARROW	ARROWS	PASSAMAQUODDY	MAINE
00040890	E218175	AX	STONE AXE-BLADE	PASSAMAQUODDY	MAINE
00040890	E218173	AX	STONE HATCHET	PASSAMAQUODDY	MAINE
00002919	E011426	BALL	BALL	PASSAMAQUODDY	MAINE
00002919	E011425	BALL GAME STICK	RACKET USED IN BALL PLAY	PASSAMAQUODDY	MAINE
00096010	E334976	BARK CONTAINER	BIRCH BARK ETCHED BASKET	PASSAMAQUODDY	MAINE
00208851	E393433	BARK SCROLL	MNEMONIC PICTOGRAPH ON BIRCH BARK "WIKHEGAN	PASSAMAQUODDY	MAINE
00208851	E393431	BARK SCROLL	MNEMONIC PICTOGRAPH ON BIRCH BARK "WIKHEGAN	PASSAMAQUODDY	MAINE
00002919	E011428	BARK, BIRCH	BIRCH BARK USED FOR TORCHES	PASSAMAQUODDY	MAINE
00017656	E126881	BASKET	BASKET, BALL HOLDER	PASSAMAQUODDY	MAINE
00017656	E126882	BASKET	BASKET, LITTLE PITCHER	PASSAMAQUODDY	MAINE
00002919	E011416	BASKET	BASKET	PASSAMAQUODDY	MAINE
00017656	E126880	BASKET	BASKET, IMITATION KETTLE	PASSAMAQUODDY	MAINE
00002919	E011424	BASKET	BASKET	PASSAMAQUODDY	MAINE
00002919	E011417	BASKET	BASKET	PASSAMAQUODDY	MAINE
00002919	E011418	BASKET	BASKET	PASSAMAQUODDY	MAINE
00002919	E011419	BASKET	BASKET	PASSAMAQUODDY	MAINE
00002919	E011422	BASKET	BASKET	PASSAMAQUODDY	MAINE
00002919	E011431	BOW	BOW	PASSAMAQUODDY	MAINE
00002919	E011430	BOW	BOW	PASSAMAQUODDY	MAINE
00000000	E026730	CANOE	MODEL OF BIRCH BARK CANOE	PASSAMAQUODDY	MAINE
00017656	E126886	CANOE	BIRCH-BARK CANOE	PASSAMAQUODDY	MAINE
00000000	E160340	CANOE	BIRCHBARK CANOE	PASSAMAQUODDY	MAINE
00017656	E126885	FAN	FAN - ROUND	PASSAMAQUODDY	MAINE
00040890	E218174	HAMMER	STONE HAMMER	PASSAMAQUODDY	MAINE
00000000	E054338	KNIFE	KNIFE	PASSAMAQUODDY	MAINE
00181344	E386778	MOCCASIN	PAIR MOCCASINS	PASSAMAQUODDY	MAINE
00017656	E126883	NAPKIN RING	BASKET, NAPKIN RING	PASSAMAQUODDY	MAINE
00048318	E248742	NECKLACE	WAMPUM NECKLACE	PASSAMAQUODDY	MAINE
00208851	E393432	PICTOGRAPH	MNEMONIC PICTOGRAPH ON BIRCH BARK "WIKHEGAN	PASSAMAQUODDY	MAINE
72A00068	E011477	PIPE	STONE PIPE MODERN	PASSAMAQUODDY	MAINE

### **SECTION III.**

### **ACCESSION LISTINGS AND SUMMARIES: PASSAMAQUODDY COLLECTIONS**

The following accession information is presented chronologically in order of accession number beginning with the earliest acquisitions by the Museum. A list of accessions is provided in the first part of this section. The list identifies the accession and Passamaquoddy objects that were acquired in the particular accession. Following this list, historical summaries of each accession are presented. The accession summaries provide background information for the objects listed in the preceding inventory listing (Section II). The information is drawn principally from archival documents in the Museum's accession records; occasionally it is supplemented with information from ledger books and catalog cards. Where available, biographical information about donors and collectors is given. Catalog numbers within each accession are given for all the objects in the accession; catalog numbers for specific objects identified by tribe have been provided in Section II.

Each collection was assigned an accession number at the time it was acquired by the Museum. Hence, the order of the accession numbers is in the chronological order of the acquisitions by the Museum starting with the earliest collections. Sometimes objects in the collections are not associated with an original accession number because they were acquired before accession numbering began or for some other reason. These items may have been assigned an 8-digit transaction number equivalent to an accession number, containing the letter "A" (i.e., 83A00030). Objects may also have been assigned accession number 00000000 when they were not associated with a particular accession according to the available information. In this report, information for objects with these two types of accession numbers is drawn only from ledger books and/or catalog cards.



**PASSAMAQUODDY ACCESSION LISTING**  
(Organized chronologically by Accession Number)

**ACCESSION:** 00002919  
**ACCESSION DATE:** 10/19/1872  
**DONOR:** PALMER, EDWARD (DR.)  
**COLLECTOR:** PALMER, EDWARD (DR.)

**E011428** BIRCH BARK USED FOR TORCHES

**ACCESSION:** 00040890  
**ACCESSION DATE:** 05/04/1903  
**DONOR:** BAKER, FRANK (DR.)  
**COLLECTOR:**

**E218173** STONE HATCHET  
**E218174** STONE HAMMER  
**E218175** STONE AXE-BLADE

**ACCESSION:** 00048318  
**ACCESSION DATE:** 02/06/1908  
**DONOR:** HEYE, GEORGE G.  
**COLLECTOR:**

**E248742** WAMPUM NECKLACE

**ACCESSION:** 00096010  
**ACCESSION DATE:** 04/08/1927  
**DONOR:** FREEMAN, ISABELLA C. (MISS);  
BUCKINGHAM, B.H. (MRS.)  
**COLLECTOR:**

**E334976** BIRCH BARK ETCHED BASKET

**ACCESSION:** 00181344  
**ACCESSION DATE:** 12/14/1948  
**DONOR:** GEORGETOWN UNIVERSITY  
**COLLECTOR:**

**E386778** PAIR MOCCASINS

**ACCESSION:** 00208851  
**ACCESSION DATE:** 01/05/1956  
**DONOR:** BUREAU OF AMERICAN ETHNOLOGY  
**COLLECTOR:**

<b>E393431</b>	MNEMONIC PICTOGRAPH ON BIRCH BARK "WIKHEGAN"
<b>E393432</b>	MNEMONIC PICTOGRAPH ON BIRCH BARK "WIKHEGAN"
<b>E393433</b>	MNEMONIC PICTOGRAPH ON BIRCH BARK "WIKHEGAN"

**TOTAL PASSAMAQUODDY ETHNOLOGY CATALOG ITEMS: 31**

**PASSAMAQUODDY ACCESSION SUMMARIES**  
(Organized chronologically by Accession Number)

**Accession: 2919**

Received: 1873

Donor: Palmer, Edward (Dr.)

Collector(s): Palmer, Edward (Dr.)

The accession card states: "Ethnological collections, Harpswell, Me." **In this collection birch bark used for torches is identified as Passamaquoddy.** In a memo dated August 4, 1915, Neil M. Judd writes: "No letters or original lists pertaining to these collections are now available. Since catalog books (Dept. Anthrop.) record no other ethnological material collected in Maine by Dr. Palmer during the early '70s, it seems safe to assume that the specimens entered under the above catalog numbers were those received as Acc. 2919. The catalog books, however, record the material as having been collected in 1872 and entered Oct. 19 of the same year." A note appended to the memo states: "Cat. no. 26615 records a birch bark canoe collected by Dr. Palmer from the same tribe of Indians and from the same locality as the other specimens above noted. It is assumed, therefore, that this specimen also may belong to Acc. 2919."

Edward Palmer (1831-1911) was born in England and emigrated to the United States in 1849. In 1852 he joined the Thomas Jefferson expedition to the Rio de la Plata as a hospital steward and collector of biological specimens. He attended the Cleveland Homeopathic College between 1856-1857. Other than this he was self taught in both natural history and medicine. He served as a contract surgeon at Army posts in Colorado, Kansas and Arizona between 1862-1867 and as medical officer at the Kiowa-Comanche agency in 1868. After 1868, he worked as a scientific assistant and professional collector for a number of institutions, including the Department of Agriculture, the Smithsonian Institution, the Peabody Museum at Harvard University and other private and state scientific organizations. He worked chiefly as a collector of botanical specimens, but beginning in 1875 he began collecting archaeological and ethnological material, working mainly in Utah, Texas and Mexico. During 1881-1884, he was an archaeological field assistant for the Mounds Survey of the Bureau of American Ethnology, and he worked in Arkansas, other southeastern states and Indiana. Additional information on his collecting activity is given in McVaugh, Rogers, *Edward Palmer: Plant Explorer of the American West*, Norman: University of Oklahoma Press (1956). Beaty, Janice J., *Plants in his Pack: a Life of Edward Palmer, Adventurous Botanist and Collector*, New York: Pantheon Books (1964).

**Accession: 40890**

Received: 1903/05/04

Donor: Baker, Frank (Dr.)

Collector(s):

This is a collection of ethnological objects. **A stone hatchet, a hammer and an axe-blade are identified as Passamaquoddy.** The items were accessioned as a gift. A note in the file

describes the items and identifies three as "Passamaquoddy Indian" but does not attribute the information to any particular source. No other documentation accompanies the accession.

**Accession: 48318**

Received: 1908/02/06

Donor: Heye, George G.

Collector(s):

This is a collection of ethnological objects, primarily from the Iroquois of New York and Ontario, Canada, but including items from the Hupa, Delaware and Passamaquoddy. **A wampum necklace is identified as Passamaquoddy.** The items were acquired in an exchange with the donor for items in the Museum collections. The file contains correspondence and memoranda pertaining to the exchange. A list provided by the donor provides identifications for the items, and includes the name of the Indian Reservation where, presumably, each item was collected. No specific collector is named and the source of the provenience data is not indicated.

George Gustav Heye (1874-1957) retired from banking in 1914 to devote himself to the study of American Indians. In 1916 he organized the Museum of the American Indian, Heye Foundation, in New York, with the assistance of Archer M. Huntington, who furnished the site at 155 St. and Broadway in Manhattan. The museum was opened to the public in 1922 and Heye served as director until 1956. Under the auspices of the museum, Heye funded and directed numerous ethnological and archaeological field expeditions throughout the Americas. At the time of Heye's death the museum contained a collection of over 3 million objects. Under provisions of the National Museum of the American Indian Act (1989), the collections were made a part of the Smithsonian Institution as the foundation of the Museum of the American Indian.

**Accession: 96010**

Received: 1927/04/02

Donor: Freeman, Isabella C. (Miss); Buckingham, B.H. (Mrs.)

Collector(s):

This is a collection of ethnological objects from various North American Indian tribes, 26 silk scarves, and a small collection of historical specimens. **A birch bark etched basket is identified as Passamaquoddy.** The items were accessioned as a gift and brought to the Museum in person by the donors. A list prepared at the Museum describes and provides identifications for the ethnological items but does not attribute the information to any particular source.

**Accession: 181344**

Received: 1948/12/14

Donor: Georgetown University

Collector(s):

This is a collection of ethnological objects from North America, Oceania, the Philippine Islands and Europe. **A pair of moccasins are identified as Passamaquoddy.** The items were accessioned as a gift. A list prepared at the Museum provides probable identifications for the items but does not attribute the information to any particular source. No other documentation accompanies the accession.

**Accession: 208851**

Received: 01/05/1956

Donor: Bureau of American Ethnology

Collector(s):

There is no Accession summary for this collection available at this time. The above and following information was derived from the Ledger books and INQUIRE. **Three mnemonic pictographs on birchbark are is identified as Passamaquoddy.**

## SECTION IV. GLOSSARY

*Accession:* a collection of objects received by a museum from a single donor at one time. The term also refers to the procedure whereby an object or collection of objects is officially added to the holdings of the museum. Each accession is given a unique identifying number known as an 'accession number.' An accession might contain one or many items and all objects received together in one collection will receive the same accession number regardless of origin.

*Accession Date:* the date that the Museum officially acquired the collection and entered it into its records (this is not the same as the date the object was collected).

*Accession Records:* a body of documents that records a collection's acquisition by the Museum, comprising both the correspondence and inventory supplied by the collector/donor and the formal records created by the Museum to register receipt of the contribution.

*Catalog:* the Museum's system of records relating to individual objects, including a unique catalog number, an object name, an identification of cultural origin, and often a brief description of the object. Catalog information may have been provided by the donor or may have been assigned by Museum personnel. The reliability of catalog information varies widely. At the Smithsonian, these records comprise the ledger books, catalog cards and the INQUIRE database.

*Catalog Card:* The cards in the catalog file of the Anthropology Department of the National Museum of Natural History on which are recorded information pertinent to the description, collection history and provenience of each item cataloged in the Museum's collections. Each card in the file contains information on object(s) associated with a specific catalog number.

*Catalog Number:* a unique identification number assigned to each object or set of items by Museum staff. Usually the catalog number refers to a single object, but sometimes more than one object may be included under a single catalog number.

*Collector:* the person who originally acquired an object or a collection that was eventually deposited in the Museum.

*Cultural Affiliation:* as defined in the Native American Graves Protection and Repatriation Act (25 U.S.C. Section 3001), refers to a relationship of shared group identity which can be traced historically or prehistorically between a present day Indian tribe or Native Hawaiian organization and an identifiable earlier group.

*Cultural Identification:* the cultural or tribal group designated as the culture of origin in the NMNH's collection records. This classification may be based on accession records or attributed later by Museum personnel.

*Cultural Patrimony (Objects of):* as defined in the Native American Graves Protection and Repatriation Act (25 U.S.C. Section 3001), this refers to objects having ongoing historical, traditional, or cultural importance central to the Native American Tribe and which must have been considered inalienable by the affiliated Native American group at the time the object was separated from the group.

*Documented Objects:* ethnographic objects for which there is reliable information about cultural identification.

*Donor:* a person or institution that contributed items to the Museum, regardless of whether the transfer was in the form of a gift, purchase, bequest or exchange.

*Indian Tribe:* as defined in the proposed regulations for the Native American Graves Protection and Repatriation Act (25 U.S.C. Section 3001), refers to any tribe, band, nation, or other organized group or community of Native Americans including any Alaska Native village (as defined in, or established pursuant to, the Alaska Native Claims Settlement Act), which is recognized as eligible for the special programs and services provided by the United States to Native Americans because of their status as "Indians." The Guidelines for Repatriation of the National Museum of Natural History also include state-recognized tribes in this definition.

*INQUIRE:* the computer data base listing all materials held in the collections of the Department of Anthropology of the National Museum of Natural History, Smithsonian Institution.

*Ledger Books:* logs formerly maintained by the Anthropology Department of the National Museum of Natural History, in which are recorded the catalog number, description, provenience and other information regarding each item cataloged in the Museum's collections. The ledger books were discontinued in the 1930's and replaced by the catalog card files.

*Museum:* in this report means the Smithsonian Institution's National Museum of Natural History.

*Provenience:* the place or culture of origin or the collection site of a specific object.

*Repatriation:* the return of Native American human remains or cultural items to culturally affiliated Native American Indian tribe(s) or Native Hawaiian organization(s).

*Sacred Objects:* as defined in the Native American Graves Protection and Repatriation Act (25 U.S.C. Section 3001), refers to specific ceremonial objects which are needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present day adherents.

*Summary, Ethnographic Report:* Compilation of information about all objects in the Museum's ethnology collections that may be associated with specific cultural groups. The report does not attempt to identify which cultural items may be classified as unassociated funerary objects, sacred objects and objects of cultural patrimony. As defined in the proposed regulations for the Native American Graves Protection and Repatriation Act (25 U.S.C. Section 3001), the report provides readily available information about the number and type of objects in the collections, the cultural

identifications and provenience of the objects, and the circumstances of their acquisition by the Museum.

*Unassociated Funerary Objects:* as defined in the proposed regulations for the Native American Graves Protection and Repatriation Act (25 U.S.C. Section 3001), refers to objects that were placed with individual human remains as a part of a death rite or ceremony and which can be identified as 1) related to specific individuals or families or to known human remains, or 2) as having been removed from a specific burial site of an individual culturally affiliated with a particular tribe.